By Colonel Vallancey
86646
52481/P

AN

ESSAY

TOWARDS ILLUSTRATING

THE ANCIENT HISTORY

OF THE

BRITANNIC ISLES;

CONTAINING

AN EXPLANATION OF THE NAMES

BELGÆ, SCYTHÆ, CELTÆ, BRITTANNI, ALBANICH, EIRINNICH, CALEDONII, SILURI, &c. &c.

INTENDED AS

A PREFACE TO A WORK ENTITLED,

A VINDICATION OF THE ANCIENT HISTORY OF IRELAND.

BY C. V.

VALLANCEY

הלקח כל־קדמגים יחפש החכם

SAPIENTIAM OMNIUM ANTIQUORUM EXQUIRET SAPIENS.

Eccleſiaſt. ch. xxxix. v. 1.

LONDON,

PRINTED BY JOHN NICHOLS:

AND SOLD BY T. PAYNE AND SON; B. WHITE AND SON; T. CADELL; P. ELMSLY; AND W. OTRIDGE.

M DCC LXXXVI.

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b30376075

AN

ESSAY

TOWARDS ILLUSTRATING

THE ANCIENT HISTORY

OF THE

BRITANNIC ISLES.

THE Iriſh Manuſcripts contain a more perfect account of the emigrations of the Armenian-Scythians, Perſians, &c. from the banks of the Caſpian and Euxine Seas, to the Iſlands of the Mediterrannean, to Africa, to Spain, and to the Britannic Iſles, than any hiſtory hitherto known.

The detail of theſe emigrations perfectly correſpond with the Punic Annals, tranſlated out of the Books of King *Hiemſal's* Library for Salluſt; they agree with the traditions of the *Breberi*, alias *Showah*,

alias *Amazing's*, of the Mountains of Barbary, even in the name of their leader; they agree with the moſt ancient Armenian Hiſtory, written by *Moſes Choronenſis*, in names and facts; and, laſtly, they correſpond with the moſt authentick Spaniſh Hiſtorians.

Conſequently, theſe Mſſ. cannot be the forgeries of Iriſh Monks of the 9th and 10th centuries, as has been aſſerted by ſome modern writers too haſtily.

Many of theſe Mſſ. were collected into one volume, written in the Iriſh language, by Father Jeoff Keating. A tranſlation of this work into Engliſh appeared many years ago, under the title of *Keating's Hiſtory* of Ireland.

The Tranſlator, entirely ignorant of ancient Geography, has given this hiſtory an Engliſh dreſs, ſo ridiculous, as to become the laughing-ſtock of every reader.

The Euxine Sea, of the original, becomes the Baltic in the tranſlation; the Iſland of Sicily, Gothland; Gadiz is France; and Frange, or Farangah, (as the Arabs write it) that is, Turqueſtan, alias Touran, is tranſlated into Gaul.

Theſe blunders gave room to a modern Author * to obſerve, that the Iriſh hiſtorians jumped from the Baltic to the Nile, and from the Nile to the Baltic, as eaſy as a man ſteps over a gutter. He ſhould have learned the language of the original before he had ventured to criticiſe.

Thus has the Iriſh Hiſtory been looked upon as the moſt fabulous of all hiſtories, and on that account unworthy of attention.

If fable in ancient hiſtory is made the criterion of its validity, we muſt explode that of all other Nations, except the Jews. The Arab writers have

* The Writer of the Southern Tour in Ireland.

met

met with a good reception in the learned world, yet their works are full of fabulous narrations, wonders and incredibilities: they not only deal in fictions, but diſcover a moſt remarkable ignorance in Chronology. Yet theſe faults have not ſo far prejudiced the learned againſt them, as to think them in no particular deſerving of credit. The Authors of the Engliſh Univerſal Hiſtory declare the ignorance of the Arabian writers, in chronology, even when they treat of Events that happened not many centuries before the Hejra! And *Niebuhr* who lately travelled in Arabia, with advantages that fall to the ſhare of few of our modern travellers (being both a ſcholar and a Philoſopher), informs us, that the Arabs were utterly ignorant of the ancient hiſtory of their own country.

The Greeks, to whom we are much indebted, are ſtill more fabulous: they knew little of the Geography of the Globe; and the Romans leſs. To uſe the expreſſion of a learned Orientaliſt *, they were like a fine luſtre in a large hall: they might diffuſe their rays a great way around: but they could not illuminate all the extremities: they could not throw light into every dark receſs. The judicious Quintilian thought he paſſed not too ſevere a cenſure when he wrote, *Græcis hiſtoricis plerumque poeticæ ſimilem eſſe licentiam.* And Strabo is yet more ſevere. "Though the Greek hiſtorians have pretended to "give a hiſtory of Cyrus, and his particular Wars "with thoſe who were called *Meſſagetæ:* yet no"thing preciſe and ſatisfactory could ever be ob"tained: not even in reſpect to the war. There is "the ſame uncertainty with regard to the ancient "hiſtory of the Perſians, as well as that of the Medes

* Richardſon's Diſſertation on Eaſtern Lang. p. 191.

" and Syrians: we can meet with little that can be
" deemed authentic, on account of the *weakneſs* of
" thoſe who wrote, and their *uniform love of fable.*
" For finding that writers, who profeſſedly deal in
" fiction without any pretenſions to truth, were re-
" garded: they thought that they ſhould make their
" writings equally acceptable, if in the ſyſtem of
" their hiſtory they were to introduce circumſtances
" which they had neither ſeen, nor heard, nor re-
" ceived upon the authority of another perſon: pro-
" ceeding merely upon this principle, that they
" ſhould be moſt likely to pleaſe people's fancy, by
" having recourſe to what was marvellous and new.
" On this account we may more ſafely truſt to He-
" ſiod and Homer, when they preſent us with a
" liſt of demigods and heroes, and even to the
" tragic Poets, than to Cteſias, Herodotus, Hella-
" nicus, and writers of that Claſs. Even the ge-
" rality of hiſtorians who write about Alexander
" are not ſafely to be truſted: for they ſpeak with
" great confidence, relying upon the glory of the
" monarch whom they celebrate, and the remoteneſs
" of the countries in which he was engaged; even
" at the extremities of Aſia, at a great diſtance
" from us, and our concerns. This renders them
" very ſecure; for what is referred to a diſtance is
" difficult to be confuted *."

In another place Strabo goes on in the ſame ſtrain.
" The writers, who muſt neceſſarily be appealed to,
" were in *continual oppoſition, and contradicted one ano-*
" *ther.* And how could it be otherwiſe? for if they
" erred ſo ſhamefully when they had occular proof,

* Strabo, Lib. ii. p. 774.

" how

" how could they ſpeak with certainty, where they " were lead by hearſay *?"

The Grecians, ſays Mr. Bryant, were groſſly ignorant in reſpect to foreign events, they were a bigotted people, highly prejudiced in their own favour; and ſo devoted to idle tradition, that no arguments could wean them of their folly †.

After ſuch a weight of Evidence, ſays Mr. Richardſon, is there great preſumption in ſuppoſing, amidſt ſo much error, ſome amendment poſſible? Can there be any impropriety in the enquiry, how far the records, and the hiſtorians of a people, might, in reſpect to their own annals, correct the miſtakes and the fictions of ſtrangers? Or, can there be much harm, in directing, if poſſible, the attention of ingenious and learned travellers to the diſcovery of ſuch ancient materials, as might tend either to authenticate, or to confute the hiſtorians of more modern times ‡? How ſlender, indeed, were the beſt pretenſions of the Greeks to any real knowledge of the hiſtory, language, or manners of ancient Perſia! Xenophon and Cteſias were amongſt the few who could have even an opportunity of conſulting authentic records; yet, by a ſingular fatality, there are not two productions of antiquity more queſtioned than the Cyropœdia of Xenophon, and the Annals of Cteſius.

Notwithſtanding the ſentiments of Plato and Cicero, the Cyropædia has been followed, as an authentic hiſtory, by Africanus, Joſephus, Uſher, Prideaux. And the authors of the Univerſal Hiſtory conſider its authority as far preferable to that of Herodotus. Scaliger, Eraſmus, and many others, look upon it, on the contrary, as a mere collection of fig-

* Lib. XV. p. 1006.
† Mythology, vol. I. p. 100. and 143.
‡ Diſſert. p. 396.

ments. Dr. Jackſon, declaring it to be more feigned than real, ſays, "it has miſled every writer who has "attempted to follow it." The Doctor, at the ſame time, ſtyles Herodotus the moſt accurate and faithful hiſtorian, and conſiders Cteſias in a very different light from the learned in general. To Cteſias, on the other hand, Sir I. Newton pays ſmall regard; but to Herodotus, notwithſtanding the Anathema of Strabo, he looks up with high reſpect. He calls him, after Cicero, the *father of Hiſtory*, and endeavours to reconcile with him every point of early chronology. When ſuch men differ, who can decide*?—Ubi tanta eſt contentio, ibi vel nullam vel incertam eſſe veritatem †.

Yet, as St. Paul ſaid in another caſe, I think we may ſay in this, That *God hath not left us without a witneſs*, but hath given us certain notes and marks, if we were ſo diligent as to mark them, whereby we may eaſily point out the original habitations of the firſt colonies of mankind. Among the various expedients by which learned men have tried to clear up the miſt that hangs over the early accounts of all nations, none has been ſo generally approved in theory, or ſo ſucceſsfully applied, as that which makes identity or remarkable ſimilarity of language, manners, and religious obſervances, its principal foundation. Both ancient and modern criticks, proceeding on this plan, have made ſuch deductions from very ſcanty premiſes, as almoſt challenge the certainty of ſtrict demonſtration.

The ſubject, however, is by no means exhauſted: in the extenſive field of etymology eſpecially, there

* Diſſert. p. 300.
† Voſſius.

is ample room for every proficient in every tongue to exerciſe his induſtry as well as ingenuity. Whoever will be at the trouble of comparing the common Iriſh, ſpoken vernacularly at this day, in the weſtern ſkirts of Europe, with the languages of the Eaſt now in uſe, and with thoſe which for ages paſt have been preſerved only in books, will not eaſily be perſuaded that chance ever produced the plain analogies that every where preſent themſelves to an obſervant eye. Chance may, and often does, produce reſemblances; but whole tribes and ſpecies of relatives and correlatives muſt have their foundation in nature, whoſe works are variouſly uniform.

It is unreaſonable to ſuppoſe, that the proper names of men, places, rivers, &c. were originally impoſed in an arbitrary manner, without regard to properties, circumſtances, or particular occurrences: we ſhould rather think, that in the earlieſt periods, and eſpecially where the uſe of letters was unknown, a name uſually conveyed a brief hiſtory of the thing ſignified, and thus recorded, as it were, by a method of artificial memory; manifeſt and numerous inſtances of this are the Patriarchal names recorded by Moſes.

The Poets were alſo the only hiſtorians of the Heroick Ages; and they, imitating the former uſage, are full of epithets expreſſive of remarkable qualities, properties, or local exploits. The firſt proſe writers ſtudied more to pleaſe after the manner of the Poets, than to inform their readers; and therefore are their works filled with improbable ſtories, ſaid to be preſerved by tradition, and with extravagant fictions, chiefly calculated for amuſement. Even the moſt approved ancients muſt be read with extreme caution, compared with others, and with themſelves, ſifted by the rules of juſt criticiſm, and ſometimes

ſubjected to the ſevere torture of etymological diſquiſition.

After this conceſſion, the moſt ſanguine advocates for the authenticity of the ancient Iriſh monuments, ſtill remaining, cannot take it amiſs that we apply the ſame touchſtone to domeſtick as to foreign vouchers. By ſuch analyſis perhaps ſome rays may be admitted, whereby to diſcover "*who were the ancient* "*inhabitants of not only the Britiſh Iſles, but of a con-* "*ſiderable part of Weſtern Europe.*"

And this is not the only advantage we ſhall reap by ſuch an inveſtigation: many paſſages, in the writings of the inſpired penman, become elucidated thereby; religious cuſtoms and ceremonies, borrowed by the Jews from the idolatrous nations in the Eaſt, are often expreſſed by a ſingle word, the true ſignification of which is not to be found in the Hebrew, Chaldean, or Arabic languages: the ſame words are frequently to be met in the Iriſh MSS. denoting the ſame ceremony, and this ſo deſcribed, as to leave no room for conjecture; for example, *Samac*, *Smac*, or *Smag*, in Iriſh, is the palm of the hand: at the coronation of a King, or the ordination of a Prieſt, the Chief Prieſt paſſed the palms of both hands down the temples of the Prince or Prieſt, and he was then ſaid to be *ſmac'd*; hence *ſmacd* or *ſmact*, ſignify authority; one ſet over the people: *crioch-ſmacd* a Government, from crioch a Territory; and, as a verb, *ſmacdam* is to govern. The ſame word is uſed by Moſes, when he put Joſhua in authority, with the ſame ceremony. "And Joſhua the Son of Nun was "full of the ſpirit of wiſdom; for Moſes סמן ſa-"mach'd him, laying his hands upon him: and the "Children of Iſrael hearkened unto him, and did as "the Lord commanded Moſes." (Deutr. 34. v. 9.) A ſecond example is in the Iriſh word *amarcall*, i. e.

Signum X, that is, the ſign with which the *Emir*, or Noble, was anointed on the forehead between the eyes: it is the ancient Hebrew, Samaritan, and Iriſh X Thau; and hence aroſe the Office of the Jewiſh Prieſts called *Immorcalim*, or Immarcalin. Theſe, and many other examples, will be fully detailed in the courſe of this work *.

The Annals of Ireland teſtify, that the ancient Iriſh were the deſcendants of Magog, conſequently they were Scythians. As ſuch they have been eſteemed an illiterate and ſavage people. The Authors of the Univerſal Hiſtory, to ſupport a ſyſtem, and too cloſely adhering to Greek authorities, deny the uſe of letters to the Scythians; yet when they come to treat of the Tartars (the deſcendants of theſe Scythians), they confeſs, it is more than probable, that the Tartars had the uſe of letters, from the earlieſt times; and a modern author inſiſts, that the Iriſh had not letters, before the coming of Patrick into the Iſland: the reader will find ſuch undeniable proofs of the ancient Iriſh having had the uſe of letters, and of having been ſkilled in all the ſciences of the times, as will leave great room to regret the deſtruction of records, monuments, &c. by our zealous Chriſtian miſſionaries on their arrival in that Iſland.

As Scythians, the inhabitants of the Britannic Iſles, prior to the final ſettlement of the Cymmerig, or Walſh, from Gaul, were to be deemed a barbarous people. The modern hiſtorian making no diſtinction between the Nomade or Northern Scythian, and the civilized or Southern Scythian of Armenia, has treated them as the Great Monteſquieu has the

* The Coptic *ſmaroud*, benedictus, is alſo the Iriſh ſmaorrod, anointed, *Smeared* in Engliſh.

Tartars,

Tartars, and drawn concluſions which are by no means ſupported by their manners or their government.

Few circumſtances, ſays Mr. Richardſon, have been leſs attended to, by ſome of our greateſt writers, than a proper diſtinction between the ruder and the more poliſhed people who fill the immenſe extent of Tartary. Men totally diſſimilar are grouped together under one indiſcriminate character, merely becauſe they are known in Europe by one general name *.

With the Greeks, all were barbarous but themſelves. The Hebrews, whoſe ancient Schools and Academies ſhone in all the learning of the Ages in which they flouriſhed, were yet barbarous in the eyes of the Greeks. Judæos barbarorum eſſe *ineptiſſimos*: ideoque ſolos illos, nullum inventum vitæ utile, peperiſſe. (Apollonius, ap. Joſeph. cohtra Apion).

The Spaniards, whom Strabo allows to have been a lettered people from an early period, were ſtill denominated Barbarians, by the pedantic Greeks.

Grecia llamava Barbara a la gente
que ſus Ciencias, i Ritos, no bevia,
de que fingiò en Parnaſo tener fuente.

Roma, quando uſurpò la Monarquia,
i junto con las ciencias, a ſu Erario
el Teſoro del Mundo concurria.

* Diſſert. p. 146. It ſeems probable from Herodotus, that neither the Scythians nor the Thracians were unacquainted with the Aſſyrian letters. (Un. Hiſt. vol. XX.). A conſiderable part of the Scythians had a *body of laws*, to regulate their conduct by, is atteſted by Ephorus. (Item, Hiſtory of Turks, Tartars, &c.). The Scythians have been highly extolled by Ephorus and Strabo, for their wiſdom, juſtice, integrity, and moſt ſublime friendſhip—it ſhould ſeem therefore, that this people had not only an excellent ſyſtem of civil and religious inſtitutions, but likewiſe a moſt powerful motive to an obſervance of them. (Idem.)

Al

Al inculto Eſpañol ſu tributario
tambien le llamò Barbaro, i agora
es nombre de ignorantes ordinario.
(Lupercio Leonardo. p. 74).

In the following pages, it will appear, that the body of Magogian Scythians, of whom we treat, were a poliſhed people before they left Aſia; the firſt aſtronomers, navigators, and traders, after the flood, and courted by the Arabs, the Canaanites, the Jews, and Egyptians, to ſettle amongſt them. That, from their firſt ſettlement in Armenia, they ſoon paſſed down the Euphrates to the Perſian Gulph, round the Indian Ocean, to the Red Sea, up the coaſt of the Mediterranean almoſt to Tyre. The Greeks knew them by the names of the Phœnicians of the Red Sea, by Ichthyophagi and Troglodytæ: in Scripture they are called *Am Siim* or Ship people, and *Naphuth Dori* or Maritime folks.

Theſe ſoon mixed with the Dadanites and Canaanites, allied with them, and were abſorbed under the general name of Phœnicians; yet ſtill among themſelves were diſtinguiſhed as the Sons of Japhet *Gadul*. Theſe aſſertions the author of this Vindication thinks can be well ſupported by ſacred and profane hiſtory, and with great deference ſubmits them to the learned reader.

The Greeks (and the Latins their Copyiſts) have made ſtrange havock of the names *Gothi* and *Scythi*: from a fondneſs for the letter S, they frequently prefixed it to the proper names indiſcriminately with other words, and thus confounded two nations as different in their origin as any two people can be; this has been juſtly obſerved by the learned *Ihre*. Lex. Suio Goth. in voce Goter. viz. "id tantum monebo, "Græcos qui vocibus ſæpe S præpoſuere, *Gothorum* "nomen

" nomen in *Scytharum* commutaſſe, quippe qui do-
" cent, ipſoſmet indigenas nomine Scytharum ſemet
" non appellaſſe."

To a common reader, it muſt appear the reveries of an etymologiſt to compare the language and deities of the Brahmans with thoſe of the ancient Iriſh; but to the philoſopher, who has peruſed the works of that learned aſtronomer, Monſieur Bailly, there will appear ſolid reaſon for ſo doing: the Brahmans and Guebres were originally a mixture of Dedanites and Perſians, or Scythians. Fohi, the civiliſer of the Chineſe, was a Scythian. The Japoneſe were Scythians.

Anacharſis, a Scythian, was admired by Solon, for his learning. Abaris, an Hyperborean Scythian, and Prieſt of Apollo, was revered by all Greece for his profound wiſdom and learning. Suidas teſtifies that he wrote a Treatiſe on Theogony, and ſeveral other works. Hunc Abirim, teſte Suida, præter alia multa, ſcripſiſſe Theogoniam; ideoque Mundi origines: nam ea conjuncta erant apud veteres. (Burnel. Archæo. Phil.)

Deucalion, who carried the worſhip of Adonis into Syria, was a Scythian. Zoroaſter, if not a Scythian, at leaſt ſtudied Aſtronomy in Scythia; Aſtronomy took its riſe in the Lat. of 49° or 50°; here the Arts had their birth, and from thence ſpread towards the South.

It will not be ſurprizing to find a people, at length fixed in a ſequeſtered corner of the Globe, whoſe hiſtory by their frequent migrations muſt conſequently depend much on tradition, work up the events of their anceſtors in Armenia, Perſia, Aſſyria, Spain, &c. into one hiſtory of the country they at preſent poſſeſs; nay even to borrow events of their other

Colonies,

Colonies, which never were tranſacted by themſelves: it is a foible common to all other nations.

I muſt beg leave to repeat, that, whenever I mention the *Iriſh*, I mean alſo the *Erſe*, or Highlanders of Scotland. From a long attention to their ancient hiſtory, manners, religion, antiquities, and language, we pronounce them to have been one people; the poſſeſſors of the Brittannic Iſles, before the arrival of the *Cymmeri*, and by them thruſt to the North of Scotland, to Ireland, and to Man: in vain, therefore, do theſe nations diſpute for ſeniority.

Many plauſible arguments have of late been uſed, by the writers of Scotland, to prove the antiquity of the *Erſe* over the *Iriſh*. The moſt ingenious are thoſe of Dr. Macpherſon, whoſe errors I beg leave to rectify *. "He ſays, that the indigenal name of "the *Caledonians* is the only one hitherto known "among their genuine deſcendants, the Highlanders "of Scotland. They call themſelves *Albanich* to this "day. All the illiterate Highlanders are as perfect "ſtrangers to the national name of *Scot*, as they are "to that of Parthian or Arabian. If a common "Highlander is aſked of what country he is, he immediately anſwers, that he is an *Albanich* or *Gael*.

"It is unneceſſary to produce authorities to ſhew "that the iſland, which now goes under the name "of Britain, was in early ages called *Albion*. To "ſearch for a Hebrew or Phœnician etymon of "*Albion* has been the folly of ſome learned writers. "In vain have ſome attempted to derive it from the "White Cliffs near Dover, or from a Greek word, "which ſignifies a certain ſpecies of grain, or from "a gigantic ſon of Neptune.

* Critical Diſſertations on the origin, antiquities, &c. of the Caledonians, by John Macpherſon, D. D. miniſter of Slate, in the Iſle of Sky.

"In

" In the Celtic language, of which ſo many dif-
" ferent dialects were diffuſed over all the European
" nations of the Weſt and North, and, let me add,
" the Scythians of Aſia, the vocable *Alp*, or *Alba*,
" ſignifies *high*. Of the Alpes Grajæ, Alpes Pœninæ,
" and the Alpes Baſtarnicæ, every man of letters
" has read. In the ancient language of Scotland,
" *Alpes* ſignifies, invariably, an eminence. The
" Albani near the Caſpian Sea, the Albani of Mace-
" don, the Albani of Italy, and the Albanick of
" Britain, had all the ſame right to a name founded
" on the ſame characteriſtical reaſon, the heighth or
" roughneſs of their reſpective countries. The ſame
" may be ſaid of the Gauliſh Albici near Maſſelia.

" It was natural enough for man, who had been
" once ſettled in the low plains of Belgium, to give
" the name of *Alba*, or *Albin*, to Britain, on com-
" paring the face or appearance of it to that of their
" former country. And it is to be obſerved, that
" almoſt all the local names of the Celtic tongue are
" energetical, and deſcriptive of the peculiar pro-
" perties or appearance of places.

" That all the territories once poſſeſſed by the old
" Caledonians were formerly called *Alba* in Galic,
" and Albania in the Latin of the latter ages, is cer-
" tain beyond contradiction. But had the Scots of
" Britain come originally from Ireland, their Latin
" name would have been very probably Hiberni, and
" their Gallic one undoubtedly remain Eirinich.

" To ſtrengthen the obſervation I am to make, it
" is almoſt needleſs to mention the Ionians of Aſia,
" the Phocæans of Gaul, the Boii of Germany, &c.
" all theſe, and other innumerable colonies, who left
" their native countries, and planted themſelves in
" foreign regions, made a point of retaining the pro-

" per

" per names of thoſe nations from which they were
" originally ſprung.

" Had the Scots of Britain been a colony from
" Ireland, in ſpite of all the hard things ſaid by
" Strabo, Mela, Solinus, and others, to the pre-
" judice of the old Hibernians; nay, if the univerſal
" conſent of mankind, inſtead of three or four an-
" cient writers, had agreed in calling the Iriſh Sa-
" vages, Cannibals, &c. the Scots, notwithſtanding,
" would have admired their anceſtors ſuperſtitiouſly,
" and retained their name, rather than degrade them-
" ſelves into *Albanich*. But no Britiſh Scot has ever
" yet called himſelf an Hibernian in a learned lan-
" guage, nor *Eirinich* in his own mother tongue.
" Every Scot who underſtands the Galic calls him-
" ſelf, as I obſerved before, either *Gael*, that is, one
" of the Celtæ, or *Albanich*; in other words, a ge-
" nuine Briton."

The Doctor firſt produces good authority, that the name of Albania was common to the whole iſland, and not locally confined to the Mountainous parts of Scotland. The general features of England are not mountainous, particularly that part oppoſite the Continent would not appear ſo to a Belgian. Conſequently, Albania was not derived from *Alb* or *Alp*, high. We muſt, therefore, ſeek the Etymon in ſome other language. The learned Doctor has forbidden any reſearches for the word in the Oriental tongues: this is preſumptive; he muſt not exclude that of the *Pæno-Hiberni*, the inhabitants of the Iſland before the Britons arrived; thoſe inhabitants who gave names to all the great features of the country, which Llhwyd obſerves, are not derived in the Welſh Dialect.

In the Erſe or Iriſh we find *'ban*, the corruption of *Laban*, to ſignify light; the word is Phœnician and Chaldee, from לבן, *laban*, inflammare, whence אלבן,

Alban, Lux matutina, Oriens, Aurora. (Bochart *). In like manner from the Hebrew להב lahab, Tomaſſin derives להט lahet, whence Lux, lumen; Saxon Leoht, Angl. Light.

The diviſion of the Country between the Euxine and Caſpian Seas was into Iberia and Albania, i. e. עבר Ebr. and אלבן Alban, or Weſt and Eaſt; hence Iberia a name of Spain and Ibernae, or Hibernia, the Ultima habitatio, or habitatio Occidentalis †.

The local poſitions of the two Britannic Iſles conſequently gave the names of Iernia and Albania; that is אהרון־אי Aharun-ai, the Weſt Iſland, and אלבל־אי Alban-ai the Eaſtern Iſland—from the firſt comes Ἀορνος, the Lake, near Tarteſſus ‡; and hence Lough *Ahern*, now called *Erne*, in Ireland, which diſcharges into the Weſtern Ocean. The Chaldees wrote this word אוריא Aoria ‖, whence the Iriſh *Iar*, the Weſt §; from Alban we have the *Albus pagus*, a Myoſhorno diſtat duobus, aut tribus curſibus, verſus ad Ortum **.

Hence alſo, I think, is derived פה־אחרון Pe-harun, i. e. the Ripa Occidentalis, now the Pyrenæi, be-

* In like manner אור, or, Lux, lumen, ſplendor, illuminatio Lux matutina, mane, diluculum. Ignis accenſus et lucens, flamma; focus. As a verb, אור, and אר, or and ar, luxit, illuxit האיר hir, illuminavit lucem emiſit, illuſtravit, lucidam fecit: inflammavit.

† Bochart, G. S. C. 654.

‡ Bochart, Geo. Sacr. C. 605.

‖ אוריא Occidens in uſu Perſico, per antiphraſin. Plantavit in מערב.

§ Fuin or Fuineach was another name of Ireland, ſynonymous to Jerna from the Syrian Fenia or Phenia, occaſus ſolis. In a former work, I have obſerved that the Iriſh might have named the Erſe Eilebonnach, or the good tribes, to diſtinguiſh them from the Britons whom they named *Gui-ban*, or the white foreigners, i. e. גוי־לבן.

** Ptolemy.

cauſe

cauſe they extend to the Weſtern Shore, as the אלבן, Alban, or Alpes, do to the Eaſtern of Gaul *.

I acknowledge that Alp, or Ailp, in the Iriſh and Erſe, do ſignify high; but I deny the words were ever applied to Topographical deſcriptions, becauſe they do not betoken a great eminence or altitude; Alp in that caſe became *Alt*, as *Alt-Oiſin*, i. e. Oſſian's Mountain in the County of Donegal, which the Scots would remove to their own Country if poſſible; the root of which is על Ol, or Hol †, i. e. *excelſus*; or ſuch an Eminence was expreſſed by *Mul*, as the Mul of Cantire in Scotland; the Mountains of Bela-Mulach, in County of Waterford in Ireland, &c. &c. from מעל Mol, Exaltatio, Eminentia. Alp implies a ſmall altitude, a hill, an aſcent, and is expreſſed by the Letter A; ſee the Iriſh Dictionaries: hence it ſignifies a Cart, a Waggon, a Chariot, becauſe it elevates the rider. It is the Oriental Alp or Alep, the firſt letter of the Alphabet, which ſignifies in Chaldee the *Trunk of a Tree*, out of which all the reſt of the Alphabet did grow; it is therefore expreſſed in Syriac and Arabic by a ſingle ſtroke ا, ا; in Samaritan it reſembles the trunk and branches א. As it ſignifies the trunk of a tree in Chaldee, ſo it expreſſes a ſhip, not only becauſe the firſt Veſſels or Canoes were made of the trunks of trees, but becauſe it reſembles *Navis ingens*, a large Ship with its trees or maſts, with an additional Alep, as אלפא; whence, in Syriac, *Alphra* a Sailor, and probably the name Alphred, Alphric, &c. hence A in Iriſh a ſmall eminence, and א in Hebrew, *ſuper*.

Theſe names were evidently given by an Oriental

* The Spaniſh name of the Pyrenæans, is *Montes de Aſpa*, from אפס aphas terminus finis. Veſper. Heb. *Aphſe-Erets* finis terræ, &c. The Spaniſh name correſponds with *Pe-harun*.

† Gebelin. Dict. Etym. Latin.

 people,

people, who colonized the Weſtern part of the World, who called that diviſion of the Globe ערב orb, whence Eorp or Europa, and the Heberides on the Weſt of Scotland.

Who, on diſcovery of the Brittannic Iſles, named the Eaſtern *Albania*,, and the Weſtern *Ierna*, or *Iberna*.

Who finding the North of Scotland (that is, the Northern part of the Eaſtern Iſland), cold and barren, named it Choledinah, i. e. חול Chol. terra frigida, ſicca & ſterilis דנה denah, Orientalis; Who ſtill finding a country more eaſtward, named it Dinahmarchk, i. e. דנה denah, Eaſtern, מרחק merhk. more diſtant.

Who finding the Scylly Iſlands to be barren rocks, called them שולחדראש Sulah-raſh, i. e. the barren-head land, whence Silures; and who finding Britain to abound in minerals, named it עפרותיראי aprutinai, i. e. * Terra mineralis, whence the Iriſh name of it Brutan-aoi; and who finding an Iſland centrical between Britain and Ireland, named it מנדז Mendz, whence *Manx*, or the Iſle of Man; yet the poets derive the name from Mananann, or the God of the Sea, as hereafter †.

Who gave the name Caſtiraoi to the Silures, becauſe they abounded in tin, a name brought with them from Caucaſus; for *Cau* or *Co* ſignifies a mountain, and *Cas* oar, iron oar, *Caſtir*, tin, lead, i. e. Royal Oar, concealed in the earth, whence the Chaldaic and Arabic קסטירא Caſtira ‡.

* Plantavit at ארץ.

† Iriſh Meahon. Perſ. Miyanè. the center. Et opes habitantes (mendz) in medio *umbilico* terræ. Ezek. xxxviii. 12. Chaldee.

‡ Sclavonire Koſſiter, ſtannum. Suio-Gothice Kaſter plumbum. Gr. καστιτερος. (Vide Tommaſſin. Gloſſ. Hebr. Ihre. Lex. Suio-Goth.) N. B. Cas or Ceas is Oar in general. Iron ſtone often lies above ground, but lead and tin are caſtir, concealed in the earth; hence the learned Tomaſſin derives the Chald. Caſtira, quaſi כסה, celare.

Who,

Who, for diſtinction ſake, named another Iſland on the Weſt coaſt of Scotland בוא Bua, i. e. Occaſus Solis, whence אי Ai, regio, inſula & Bua, formed the name Euboea, both on that coaſt and in the Mediterrannean, their ſituation being all to the weſtward; hence *Bua Sacæ*, the Weſtern Navigators, or Baſques, or Baſcanians of Spain, a name given them by the Tyrians, from their being the firſt navigators to the Weſt, a name they gloried in and ſtill preſerve.

In vain, therefore, do the Scots and Iriſh endeavour to boaſt of their antiquity over each other; both were in poſſeſſion of the Britannic Iſles at the ſame time; both were driven to their preſent abodes in the ſame inſtant. One, inhabiting the Eaſtern Iſland, called himſelf *Albanich*; the other, inhabiting the Weſtern Iſland, properly named himſelf *Iarnach*, or Eirineach; but both preſerved the general name of *Gaedhl*, or גדל Gadul, i. e. the deſcendants of Japhet, by Magog, to diſtinguiſh themſelves from the Sons of Gomer, &c. with whom they mixed in their migrations. In vain do the Scots make a diſtinction betwixt *Gaodhal* and *Gaël*; their anceſtors wrote it *Gaedal* and Gaodhal, as the Iriſh, but by a vicious pronunciation, not long introduced, the *d* was aſpirated and loſt its ſound *.

" Iar-ghael (properly Iar-gaedhil), ſays Dr. Mac-
" pherſon, is that diviſion of the Weſtern Highlands
" which is partly comprehended within the County
" of Argyle. It plainly ſignifies the Weſtern Gael,
" or Caledonians, in contradiſtinction to the Picts and
" Chaledonians, who poſſeſſed the *Eaſt* coaſt of Scot-
" land." Can there be a ſtronger proof of our derivation of the name Caledonia?

* By Gal or Gall, the Erſe and Iriſh mean a foreigner; hence, in all their writings, Gall an Engliſhman or low country Scotchman; Galldachd, the low country of Scotland. (See Shawe's Dict. of the Erſe and Iriſh.) Guuidhyl, Scotia et Hibernia. Lexicon Geogr. Ferrarii.

"They never called themſelves Scots," the Doctor ſays; yet he informs us, "that the procurators, ſent "by the ſtates of Scotland, to plead their cauſe "againſt King Edward, before the Court of Rome, "contended ſtrenuouſly, that the Scots were de-"ſcended from Scota, the daughter of Pharaoh King "of Egypt. That this Scota came into Scotland, "together with her ſon Erc, whom ſhe had by Ga-"thelus, or Gadelus. That Argadia, or rather Iar-"ghael, derived its name from the progeny of that "ſon and father. In fine, that the old name of "*Albania* was changed into that of Scotia, as ſoon as "the Scots were ſettled in that Iſland; and the Scots "did, ever ſince that period, retain their name and "independance, while the Britons of the Southern "diviſion changed their name and maſters fre-"quently *."

This is the Hiſtory of the Iriſh, and of all the Gaedhal. In the following pages we ſhall ſhew the allegorical meaning of Scota, Pharaoh's daughter, and the true derivation of the name of Scythians.

If this was not the general ancient hiſtory of all the Southern Scythians, how comes it that the Caledonian hiſtory ſhould correſpond in all particulars, fabulous and real, with that of the Iriſh? If the Caledonians had really loſt all records of their origin, can it be thought that ſo wiſe a people would, in the 13th Century, have borrowed of the Iriſh a hiſtory, that in all appearance is ſo full of Romance.

The fact is, it was the tradition of the bards and ſeanachies of both nations, who were one people from their departure from the Caſpian Sea (many ages before the birth of Chriſt), till the 16th Century of the preſent Æra, when it was thought proper to make a diſtinction through national prejudice.

* Diſſertation, p. 14.

Very

Very little is to be found in hiſtory, ſacred or profane, of the Sons of *Magog*, expreſsly by name; all agree that he was the father of the Scythians, and originally planted in *Armenia* with *Meſhech* and *Tubal*.

Beroſus, a Chaldæan by birth and a very ancient hiſtorian, affirms, that *Scytha* was the firſt King of *Armenia*; and that his hiſtory was collected from the books of the *Scythians* and *Chaldæans*. From hence they extended into *Meſopotamia*, *Bactria*, and Eaſtward to *Hindoſtan*, *Thibet*, *Tartary*, and to *China* and *Japan*. Sacæ, nam & Bactrianam occupaverunt, & optimam Armeniæ tellurem, quam a ſe Saccaſenam denominaverunt *. The Empire of the Scythians over Aſia was 1500 years anterior to that of the Aſſyrians †. The Scythians having at different times very remote, poſſeſſed different parts of Aſia, their Colonies frequently changing their name, eaſily loſt the remembrance of their origin ‡. The Scythians conquered *India* and *Aſia* before the time of Abraham, the father of the people of God. He is modern comparatively ſpeaking with the *Sacæ*: with them we muſt ſeek for the moſt remote antiquities, and their hiſtory is the moſt ancient of all hiſtories §. The *Monguls*, deſcended from the *Sacæ*, live at preſent in the ſame Country poſſeſſed by their Anceſtors. The *Kalkas*, a tribe of the *Monguls*, inhabit the ancient *Serica*, watered by the *Kerlon* and *Salinga*. Theſe *Kalkas* extend to the *Indias*, to

* Strabo, L. XI. p. 511.

† Recherche ſur l'origine des Arts de la Grêce. The Arabian writers are of the ſame opinion, as we ſhall ſhew hereafter.

‡ Idem.

§ Idem.

Thibet, and to the frontiers of *China* *. The *Japoneſe*, deſcendants of the Scythians, ſtill preſerve the name of *Sacæ*, in *Sakai* one of their principal Cities. *Nangan-Sakai*, *Amanga-Sakai* mark the *Nang* and *Amang* of the *Scythians*, from whom many of the Mountains, Rivers and tracts of Country of Japan, have taken their denomination *.

Armenia was originally of great extent; the Iriſh hiſtory extends it from the *Caſpian* and *Euxine* Seas to the junction of the *Tigris* and *Euphrates*, and from the *Tigris* Weſt to the *Mediterranean* Sea. De Herbelot ſays, that the Eaſtern people often gave the name of *Armeniah* to thoſe nations, the Greeks and Romans called *Parthians*, or *Perſians*, for both derive from the ſame Origin; the letter *th* is pronounced as *S* by the *Turks* and *Perſians*; and in another place he ſays, the Country of Armenia was the ancient Parthia.

Arminah the Arabic name of Armenia. This diſtrict, according to Eaſtern Geographers, is much more extenſive than the Country ſo called by Europeans, being in general conſidered as nearly the ſame with ancient Parthia. Richardſon's Arab. Dictionary. See alſo Moſes Choronenſis.

Hieronymus & plerique Hebræorum, omnes Aramæos Syros eſſe credunt, ab Aram filio Semi genus & nomen ſortitos. Quod quia bis per omnia cum antiquorum pugnat ſententiam, quam Plinius è monumentis vetuſtis in lucem revocavit, viz. "ultra

* Idem. This author is ſupported in this ſettlement of the Scythians in Japan by ſeveral Arabian writers, and by Dr. J. G. Scheuchzer in his Hiſtory of Japan. The Doctor had reſided in China and in Japan, and having ſhewn that they differed from the Chineſe in language, religion, manners, and cuſtoms, draws their origin from the Northern banks of the Caſpian ſea. See our collation of the Japoneſe and Iriſh languages. Collectanea, N° X.

"ſunt

" ſunt Scytharum populi, Perſæ illos Sacas in uni-
" verſum appellavere a proxima gente, Antiqui Ara-
" mæos."—Quò tamen utrique parti ſit ſatisfactum, concedamus Aramæos alios eſſe ab Armenis, & eos quidem quos Græci Syras vocant, Hebræorum lingua Armæos, ab Armo dici: illos autem, quos Scythas nominamus, antiquitùs dictos, & illos quidem Aramæos eſſe; verùm non Hebraica, ſed ſua, id eſt, Scythica lingua—confitendum erit a Judæis totam *Scythicam*, *Armeniam* vocari. (Goropius Becanus Indo-Scythica L. 5.

Our Magogian Scythians thus ſeated on the Caſpian, Euxine, and Mediterranean Seas, and on the great Rivers, Euphrates and Tigris, and on the Perſian Gulph, were by neceſſity, the firſt navigators. The firſt boats were ſimple, made of a tree, hollowed to contain one man; theſe ſerved for inland navigation: hence עץ Es, a tree and צי Si, a ſhip, is written Eſs or Eſſi in Iriſh, which ſignifies a ſhip.

So אלפא Alpha in Chaldee is the trunk of a tree, and a ſhip; hence the עץ־איש Es-ais, i. e. the ſhipman, or tree-man of Sanchoniatho, the *Uſous* of Philo, having taken a tree and broke off its boughs, firſt ventured upon it in the Sea. *Crann-ſnamh*, i. e. a floating tree, is a common name for a boat in old Iriſh.

The twiſting of the ſmall branches into a kind of Watling, and covering them with the hide of a Cow or a Buffalo, was the next and moſt uſeful contrivance for inland navigation. With theſe they croſſed the Euxine and Caſpian Seas, and even ventured on the Ocean, as the Iriſh of the Weſtern Coaſt ſtill do, in the ſame kind of boat. Hence Scoth, Sgoth, or Scuth, ſignifying ſmall branches, or Wattles, that is, ſmall branches interwoven (Arabicè *Sachut Virgas*) might alſo ſignify a Skiff or Ship, the name being applied, from their uſe.

But

But the true derivation of the name *Sacæ* and *Scuthi*, i. e. Ship-men, Navigators, or Swimmers, I think, is from the Oriental שחו Sachu, or שחות *Sachuth*, *Natatio*, from שחה Sachah, or סחר Sachah natavit; Syriaic סחא Sacha *, natavit, remigavit aquis: it alſo ſignifies profunditas; and ſhields being made of watles covered with hides, we have שהא Shacha, שחתא Shaeta, Gabata, Scutella, whence the Iriſh *Sciata*, *Sciutha*, a ſhield, a twig baſket, or any thing Concave like the ancient Target. The word is uſed, in the Oriental tongues, to ſignify whatever acts in, or upon, water; it ſignifies alſo to waſh, סחא Sacha, lavit, ablutus fuit, quia natator non natat, niſi lavet (Schindler.) מיסחוא Mi Sachua, navigable rivers, deep waters, which cannot be paſſed without a boat, or by ſwimming.—Quas ſub pede tranſire non poterat, ſed natando trajiciebant. מסחוחא Mſcutha, balneum—and hence the Scythian or Iriſh *Scuth*, *Scudh*, a ſhip, and the Turkiſh *Saica*, Navigii genus, vulgò Saique, (Du Cange). Scytho Scandicè,

* Hence the *Showa* of Barbary; a colony of Scythi from the Caſpian and Euxine ſeas, who peopled Africa, under Nemed, a Scythian. See Salluſt Bell. Jug. c. xxi. Theſe people call themſelves *Amazer*, a corruption of the Old Arabic and Perſian Al mazun, Naucleri. (See Golius in V. Oman.) We ſhall treat fully of this people hereafter. They were navigators and merchants, hence their Hebrew name *Mahar* corruptè *Maur*, from מחר Mahar, pretium, merx. mercator. et תנה Tana mercede conducere, whence *Mauritani*. Hence their metropolis was named תנר Tagger, negociator, Græce Τιγγις, now Tangier. The celebrated emporium of Africa; and by tranſpoſition of Letters we have the Engliſh *Trick*, i. e. traffick, and probably it is the origin of the name *Turk*. Iriſh *Togra* and *Tore*, traffick, forum. Suio Gothice *Torg*, forum; cæteræ dialecti Gothicæ omnes voce hae carent, quod facit, ut tanto obſcurior ſit illius origo. (Ihre) Apud Polonas *Targ*, apud Ruſſas *Torg*, mercem, nec non mercatorem et item forum denotat. (Bohorizii Litt. Carniol. in Præfat.) Hence Hoſt ſays the *Showa* are compoſed of Gætulians Numidians and Turks. Q. Does *Thor* the Northern Mercury derive from this word.

Skeid, Lang baat ella Skuta, Navis longa. Ibid. Skaid, Skana, Skuta, rodarferior (Verelius. Lex.). In monumentis Anglo-Saxonicis Navigii genus nominatur *Sceith*, appellatum, ſed quod hoc pertinere, non autumavero (Ihre). *Sceith* a σκύτος, Corium ut navigia corio inducta (Junius).

In like manner, the words ſignifying a hide, do alſo ſignify a boat, as σκυθαι, Coriarii; σκυθοπολις, Coriarii Urbs, Scythopolis. In Iriſh, Bolgh, Bolo, a hide from בלע bolgh tegere, whence בלון Bolun, a hide; and this word gave name to the Belgi or Scythians, on the Caſpian Sea, and to the river Bolga or Volga, becauſe inhabited by theſe Scythians, who paſſed weſtward; whence *Phlugh* in the Armenian, *Fluk* Arabicè; and Filuka, in Italian, a ſhip. Gr. B. βάλκη, Navis, Scapha *.

Coth,

* The Celts or Gomerites, and the Scythians or Magogians, were both named Bolgi or Belgæ, from the invention and uſe of the boat or ſhip covered with Hides. Why may not the Keltoi or Celts have derived their name from another invention in boat-building, that is, from the Phœnician or Hebrew Kala Ets? קלה Kala, ſignifies, aſſare, torrefacere, and עץ Ets a tree. קלי Kali et קליא Kalia, toſtum, whence the Latin Culina, and non a colendo igne, ut ait Varro. (Tomaſſin. Gloſſ. Hebr). From the Oriental Kala, this learned Etymologiſt derives Κᾶλον, Lignum. Χάλυψ, Chalybes, ferrum, ſcilicet ignitum; et Χελαδίον, Chalandium, Navicula ad incendenda omnes alias, hinc Chalannus, Calannus, Media Lat. dictus, Gallice Challan, *bateau challan*. A קלה Kala eſt Saxon, *Caele* Angl. Keel, Gall. Quille, Hiſp. Quilla. Forſan et hinc Chaloupe, Navis minor (Tomaſſin).

If then the Greeks adopted the Scythian and Oriental word βάλκη, i. e. Navis from Bolg, a boat covered with hide, whence Belgæ; by the ſame argument, they might have given the name *Keltoi* to the ſame maritime people, who we know did alſo conſtruct boats, by burning the tree hollow by fire, which operation would be named by the Orientaliſts קלה־עץ Kalah-ets, and by the Greeks might have been corrupted to Keltoi i. e. tree-burners, for making boats, in the ſame manner they formed Κᾶλον Lignum; yet I muſt own, that *Kalon* is in my opinion formed of the Scythian *Keile*; Arbor; and not from Kala, ardere. So in the

Suio-

Coth, Corrach, Croich, in Iriſh, ſignify alſo a hide and a boat; hence the Magogians, or original Scythi, and Inventors of this kind of Boat, called themſelves, or were called, *Aiteach-Cothi*, i. e. the Old Navigators or Ship-men, a name corrupted by the Latins into Attacotti; hence the Oriental מ־כותא M-Cutha Navis; as Croich derives alſo from עור Ghor. or Khor pellis.

Hence the general name of theſe people was Scuthi and Go-im; that is, Shipmen and Seamen; and hence *Goim* and *Cuthæi* are uſed by the Hebrew writers to expreſs *foreigners*, or people that came from another country by water. In like manner the ancient Perſians were called *Agem*, that is, Japhetans, from *Aigh*, the Armenian or Scythian name of Japhet: the Arabs converted this word into an opprobrius meaning, and ſignified thereby Barbarians, but it really means no more, than thoſe nations which are not Arabians by birth or origin, and in particular the Perſians, and all comprized under the Perſian Empire. The Perſians called their ancint Kings *Molouck Agem*, King of the Japhetans; they would not ſtile their Kings Barbarians.

The poſterity of our Magogians navigated the Euphrates in theſe Skin wattled Boats, in the time of Herodotus, who, in his Clio, gives a very particular

Suio-Gothica, Ek, an Oak, forms Eka, and Ekſtock, a Ship, a boat. Scapha. inde dicta quod ab *excavato* robore confecta fuerit, quod genus navigiorum ſine dubio omnium antiquiſſimum fuit, et quo præcipue uſos fuiſſe veteres Gothos, et Germanos, apud auctores relatum legimus. Arrhianus de Expedit. Alex. M. p. 9. Edit. Gronov. nominat eorum πλοῖα μονοξυλα, quorum apud Getas πολλὴν εὐπορίαν fuiſſe dicit. Plin. L. XV. c. 40. Hiſt. Nat. perhibet Germaniæ prædones ſingulis arboribus cavatis navigaſſe, eorumque quaſdam triginta hominum tuliſſe. Nec dubito, quin veterum caudicæ ejuſdem formæ fuerint, de quibus A. Gellius. Senecca de brevitate vitæ, &c. ibi notas. (Ihre. Gloſſ. Suio-Goth.)

account

account of them. "The Veſſels, ſays he, that de-
"ſcend the river to Babylon, are round, and in great
"meaſure compoſed of ſkins.

"For when they have cut the ribs out of willows,
"growing in the hills of Armenia, they cover them
"with hides extended on the outſide to ſerve for a
"bottom, making no diſtinction of ſtem or ſtern.
"In theſe veſſels, lined with reeds, and freighted
"with merchandize, and eſpecially with caſks of
"Palm Wine, they venture on the river. Two men
"ſtanding upright with a pole in the hand of each,
"one pulling-to and the other putting off, direct
"the courſe of theſe boats; ſome of which are very
"large, and others leſs: but the moſt capacious
"carry the weight of 5000 Talents (about 160 tons).
"Every Veſſel has an Aſs on board, and the greateſt
"more. After they arrive at Babylon, and have diſ-
"poſed of their goods, they ſell the ribs of the boat
"with the reeds; and loading the hides on the Aſſes,
"return by land to Armenia, the River not being
"navigable upwards by reaſon of the rapidity of the
"ſtream *." Herodotus does not mention how theſe Hides were put on; they were ſewed together with ſtrong woollen yarn, as practiſed at this day in the Weſt of Ireland; and the Omanites of Arabia, the deſcendants of our Magogians, continue at this day to ſew the planks of their Veſſels together, as we ſhall hereafter have occaſion to mention.

In fine, theſe Sons of Japhet, being by ſituation and by neceſſity (on the banks of the Caſpian and Euxine Seas) *navigators* and *fiſhermen*, had the honour of giving names to ſhips and boats of all manner of conſtruction, being originally of their invention; and the names of navigating veſſels in all languages are to be traced in their dialect, even at this

* Littebury's tranſlation, p. 122.

day,

day, namely, in the *Scythic*, and all its variations. The Hebrew, Chaldaic, Arabic, and all the European dialects retain these names, and the inventors are still known by the name of *Scuthi*, in honour and in memory of their invention.

Can there be a more honourable name than that of a Scot? Has any nation contributed so much to the use, or to the luxury of mankind, or to general knowledge, by bringing the learning of the world to one concentrical point? What nation on earth have so great a right to give maritime laws to all the world as the Subjects of the King of Great Britain, the descendants of these *Skuthi*, or Shipbuilders, and Navigators—Masters of the Seas these three thousand years?

The Magogian-Scythian language originally varied very little from the Hebrew and Chaldee. Even the North-Western Scythi, who took on them so many Names in their emigrations from the Caspian Sea by land to Europe, yet boast of the name of *Scuthi*, and retain most of the words relating to this Art, somewhat corrupted, though they have entirely lost many others.

For example, The *Scytho-Scandians* retain the following names for a Ship, as we learn from Verelius. Karfi, Askur, Skuta, Sneckia, Byrdingur, Skeid, Okga * (the Uig of the Irish, and the Ogyges or Noah of the Greeks) Busa, Knor, Kugg, Kuggur. The Islanders have Skeid, Jackt, a corruption of Sacha, Sachut, Scuth.

The Suio-Goths have Skuta, Julle (softened from Gaul) Naler. Flaccus L. 1. Argon. says, the Phrygians called *Julas* those ships the Greeks named γαῦλος, gaulas; hence the *Jolly boat* of the English

* Okga, Uig, Kugg all derive from חוג choug rotundus. See Tommasin, p. 324. Hence Cock-boat.

Navy.

Navy. Feſtus ſays, the Latin *Agyale* was a fiſhing veſſel; the modern Latins wrote it Ciula. The Author of the Life of Alfred informs us, that King built ſhips called *Ciulæ* or *Galejæ*.

Bonde is another Suio-Gothic name for a Ship. Junius ſays, it was the ſame as the Karfi, or Carbh of the Iriſh, and the Caravell of the Engliſh, and the Carabus of the Latins. Iſidore thus deſcribes it. Carabus eſt parva ſcapha ex vimine facta, quæ contecta nudo corio, genus navigii præſtat—it was then our Skut, the Arabic and Indian *Grabh*. Tacitus ſays, the Scythians called them *Camera*, i. e. houſes; ſo in the Syriac Nouſa, Navis, templum: he deſcribes them to be built artis lateribus, lata alvo, ſine vinculo æris aut ferri connexas. Hence the Suio-Goths diſtinguiſh them by *Jag-bændu*, from *tag*, funis, with which they were ſewed; and by *Sin-bundin*, nervis conſtricta ſcapha; and by *Skus-bondh*, that is hide ſewed, or with thongs cut out of hides. Theſe they diſtinguiſh from *Eck*, *Ekior*, *Ekſtockar*, or War Ships made of trees or planks, whence *Xeb-eque*. The Northern Lexiconiſts derive *bonde* from *binda*, to bind; it is evidently from the Hiberno-Scythic *bunadh*, to build, to conſtruct, whence *Curach-bunadh*, to build or conſtruct a Ship of hides; this formed the name *Corybantes*, part of the Dioſcuri, who were ſuppoſed by the Greeks to have been the firſt Ship-builders. Arabic *Currach*, Navis longa; hence *Coirce*, the City of Corke in Ireland, from a Settlement of the Scuthi, famed for this naval architect; the City ſtill retains a Ship for its arms or inſignia. So in like manner *Bonde* is an honourable family name among the Suio-Goths, carrying the ſame Armorial, viz. a Ship; Chaldaicè עור־בנה Khor-bana, to build with hides; hence *βοώμας*, *οἰκίας*, domus, from the laſt comes the Gothic Ek, a Ship; ſo *Long* in Iriſh

Iriſh is a Ship and a Houſe; it is the ſame in the Chineſe, who borrowed it from the Japaneſe, originally Scythians from the Caſpian Sea, by their own hiſtorical accounts.

Of theſe conſuted, or ſewed Veſſels, Homer is to be underſtood as Pliny explains the paſſage, L. 24—9.—Thus again Antiphilus in Anthol. Græc. 57.

Γόμφος δ' ȣ̓κ ἐτικαλὸς ἐνόλκασιν ȣ̓δὲ σίδηρος,
Ἀλλὰ λίνω τοίχων ἁρμονίη δέτεται.

Non clavus æreus nec ferreus eſt in navibus,
Sed laterum compages lino vincitur.

The Finns carried the art with them; they built veſſels of this kind to hold twelve rowers on each ſide, as we learn from Sturlon. T. 2. p. 324. "Bina "navigia per Finnones prope lacuum ſinum ſibi con-"ſtrui curavit Sigurdus, quorum aſſeres animalium "nervis jungebantur, nullis compactæ clavibus fer-"reis: interiora navis cum falce ſaligna ligebantur: "duodecim utrinque ad latera conſidentibus viris "remigatoribus."

The Tyrians, neighbours to our Scythi, ſeated at Dor and at Bethſean, or Scythopolis, ſoon learnt this art from them; uſing the word סף Sap, for עיר khur, a hide, for they are ſynonymous; they formed ספן ſapan, texit, obtexit, *Sepina*, Navis, propriè magna & tecta. Hence, finding our Scuthi ſeated at *Arthrach* or Gadiz, and that it was ſo named from the Iriſh word ſignifying Shipmen, (whence the Greeks called it Erythrea); they, ambitious of the honour of being thought the only Seamen, named it Sapan, or Span, whence Spain, Hiſpania. In the ſame manner they tranſlated the Hiberno-Scythian *Tarteſs*, and *Tarſheis*, i. e. ultima habitatio, ultima Colonia,

lonia, into עברי־אי * Ibereai, whence Iberia, as Feſtus Avienus honeſtly has proved, of which hereafter :— from this סף or שף Sap, or Schap, comes our Scip, Ship, &c.

That theſe kind of Ships were in uſe over the Globe, from the Weſtern Ocean to the Nile, is elegantly handed down to us by Lucan, L. 4. v. 130.

Utque habuit ripas Sicoris, campoſque reliquit
Primum cana ſalix madefacto vimine parvam
Texitur in puppim, cæſoque inducta juvenco
Vectoris patiens tumidum ſuperenatat amnem.
Sic Venetis ſtagnante Pado, fuſoque Britannis
Navigat Oceano : ſic, cum tenet omnia Nilus
Conſeritur bibula Memphtis cymba papyro.

Our Magogian Scuthi, or Ship-men, being ſeated in Armenia, recorded the reſting of the Ark, giving the name of *Leaban*, *Leabarn*, *Baris*, *Grad* † or *Garrad*, *Corrac*, *&c. &c.* (all ſignifying in Iriſh an Ark

* N. B. Eorp-aoi in Iriſh ſignifies the Weſtern Country, i. e. עורף־אי Regio ad dorſum.

† Labean from לבן, Arbor. Baris, from בורס Corium, כורסי Coriarius Græc. βυρσας. ברסן aptavit Corium. Syr. burſia, Coriarius. Arabice, barj. Nauta pirata, barjat Navis magna bellica. (Gigg. Caſt.) Talmud : אברזא Corium, pannum. Perſicè, Berza pannum. βύρσα.

Neptune was named Scyphus and Scythius,

Arab. Sheza, a kind of a ſhip, name of a tree.

פסיל Peſil idem quod פצל Patſal or Paſal, decorticare, hinc φάσηλος, Lat. Phazelus, Navis modica, cujuſmodi olim fiebant ex uno arboris trunco dolata et ſculpto, vel etiam ex cortice, nam פסל paſal. dolare, ſculpere, (Thommaſſin) and by change of letters ספל Sepel, Vas magnum.

Copticè, Eſot. Mercator. navigator. Iriſh Eſs.
Copt. goi. egeou. Naves. Iriſh Uige.

The Egyptians ſay, the art of uſing the wind by means of ſails was exceeding ancient. They give the honour of this diſcovery to *Is-is :* and ſays Gouget, over and above the little credit which is due to the greater part of the hiſtory of this Princeſs, we ſhall prove

 that

Ark, Boat, or Ship), to ſuch mountains on which it was recorded the Ark of Noah reſted; and at the ſame time adopting his name *Naoi*, to ſignify a Ship or a Mariner *. Hence the corrupted names *Carduchi*, *Cardæi*, *Cordyæi*, *Cordueni*, *Gordi*, *Curdi*, and more correctly by Al. Polyhiſter, *Corcyræi* †, i. e. the mountains of Arrarat. From *Nicol Damaſcenus* we find this mountain was alſo called *Baris*. "An a Græcis apud quos Βαρις, barbari navigii "genus eſt, aut ab Armeniis qui Deam coluerunt "hujus nominis," ſays Bochart, from this paſſage of Strabo, "Abus mons eſt prope viam qua itur Ecba-

that this diſcovery cannot be aſcribed to the Egyptians. It is evident, that having learnt the art from the Scythians, and adopted the word Eſs, a ſhip, they aſcribed the honour of the invention to their goddeſs Iſis. See alſo, Ann. Reg. 1769.

* נָוִי Navis.

† Quia Arabice *Corcur* eſt navis prælonga; navis magna. Bochart. Carica navigii ſpecies, Navis oneraria, (Du Cange,) uſed in Richard II's time; Caricum, onus, id. whence cargo.

In the hiſtory of Armenia by Moſes Choronenſis, we find the Bolgi or Bolo, under the name of *Acrad:* this in Arabic is the plural of *Curd*, or the Curdi of Curdiſtan, and in the Perſian hiſtory they are ſaid to have deſcended the Euphrates and Tigris, and ſettled in *Cutha* or Nabath of Babylon: that is, ſays De Herbelot, about the Nabathean fens; and here they were diſtinguiſhed by the name of *Zohak*. Some have thought that they were originally Chaldæans, and that they were named Keldan or Chaldæans, the Caſhdanim of the Hebrews and Arabs.

(D'Herbelot.)

We muſt here obſerve that the Nabathean Fens are ſaid to have been called *Cutha*, and that an ancient King of Babylon there cut many canals from the Euphrates into the Paludes, and from thence into the Tigris. *Cuith* or *Cuth* in Iriſh is a Canal; a foſs, a ditch; on this laſt branch ſtood *Apamia*, and at the forks of the Euphrates and Tigris ſtood *Corke*, or Corche, in Iriſh *Cuirche*, the city of Corke. Nimrod Gigas is eſſet qui effodit aliquot fluvios in *Al Irac*, quas deduxit ex Euphrate, et dicitur ejuſmodi eſſe flumen *Cutha* in via *Cuphæ*. (Ahmed). In Perſic, Irak, or Erak, or Ark, is alſo a Canal, the ſame as *Cuth* in Iriſh, changed by the Arabs into Kuſh.

"tana,

"tana, præter Baridis deæ templum." We ſhall hereafter ſhew that *Barr-eas* was *Luna*, and that the Egyptian Iſis received her honours as a Navigator from the Iriſh word *Eſs* or *Iſs*, a ſhip. Bochart thinks Baris may be a corruption of the Hebrew ברית *berith*, i. e. fœdus, *Quia in illo ipſo monte Deus fœdus contraxit, non tam cum Noa, quam cum hominum genere univerſo, inde data in ſignum fœderis.* This leads me to the true derivation of the name of *Armenia*. The Magogians or Armenians always recorded this Covenant of God with mankind, and annually celebrated the *Mion*, Armion, or *Breith*; and hence *Ar-mion-ia*, literally implies the country of the Mountain of the Covenant *.

The Prophet Jeremiah records the Mountain of the Ark and of the Covenant, in chap. 51. ver. 27. "Set ye up the ſtandard in the land, blow the trumpet among the *Goim*: prepare the *Goim* againſt her; call together againſt her the Kingdoms of *Arrarat*, *Minni* and *Aſchenaz*:" for the Hebrew *Mini* the Chaldee has הר מיני har-Mini, the Mount of the Covenant. And here I muſt obſerve, that *Arrarat* is a Scythian name for the mountain of the Ship, for *Art*, or *Aorth*, or Arth, is a Ship, and *Ar* a mountain: in the Egyptian language *erhot*, as *gin-erhot*, navigatio, in Iriſh *Arthgim* navigare; for *gin* in Egyptick, and *gim* in Iriſh, is the verb *facere*. I am led to this derivation, ſeeing the Hebrew Etymologiſts have gone ſo much out of the way for an explanation of Arrarat, viz. אררט *maledictio tremoris*; aut ex Hebræo et Syro *maledictio*, ſive *lux currentis*: and we learn from *Haitho*, the Armenian, that the name of the mountain in their language is *Aurth*, which perfectly

* Perſicè Armun, a pledge, an earneſt, ſurety, ſtipulation, any thing by which a promiſe is confirmed (Richardſon). Armen name of a mountain near Burſa in Bythinia. (Do.)

correſponds with the Iriſh *Aorth*, or Arthrac a Ship. So *Ao hor* and *Eathar* from Eatharac a Ship, from תורא, *thora* pellis & *ac* water: hence the Phœnician Hercules was named *Melic-artus*, or *Melec-Aorth*, the King of the Ship, or the Sailor of the Ship *: it is therefore probable that ארתס was originally אורס the *Vau* being miſtaken by Copyiſts for ר R †.

The Magogians ‡ honoured Noah by the name of *Oig-uige*, Sathar-naoi, *Ceiſtur* or *Keiſturus*, *Fear-taomhan*, that is, the Giant or Hero of the Ship; the Ship Voyager, the man of the Ocean, whence the Greek *Ogyges*, Saturnus § the Chaldee *Xiſuthrus* and the Etruſcan *Vertumnus*, i. e. Neptune.

Keiſt, or *Ceiſt*, in Iriſh is an Ark or Ship, in old Perſian Keſhti, hence Runjbur Kiſhte, a trading Veſſel; *Keſhti Noah*, Noahs Ark. Abydenus, who records the name of *Xiſuthrus*, is ſuppoſed to have

* Hence Melicerta ſon of Athamas King of Thebes, was transformed into a Sea God: worſhip was paid to him by the Greeks, and games inſtituted to his honour.

† Alterum igitur duorum in Geneſi accedit, vel pro Ararat, Aruat eſt legendum, ut Arca dicatur in montibus Tauri conſediſſe, vel ſi a flumina tota Armenia major Arrarat vocari concedatur. Goropius Becanus. Indo-Scyth. l. 5. This author has miſtaken the ſenſe of Arth, deriving it from ארית arith, rivus, ſtagnum, in Iriſh arrith: the miſtake of the Hebrew copyiſts (if any) lies in the firſt R, which ſhould be V; viz. אורט aurt.

‡ Midacritus. Plumbum ex Caſſiterides inſula primus apportavit Midacritus. Plinius, L. VII. c. 36. Bochart thinks this name is corrupted from Melicartus the Phœnician name of Hercules; but Midacritus is evidently the Ægyptian name of the ſame perſon: in that language med is a prepoſite, as med-neb dominatio, from nebei dominus, med-ouro regnum, from ουρο rex, whence φουρο Pharaoh: med ſabe ſapientia from ſabe ſapiens, in like manner med-erhot, a ſailor, i. e. Midarchot, whence Midacritus, by the tranſpoſition of a letter.

§ Sathar or Seathar, Lord, it is alſo a name of God. In Phœnician שותר־נח Soter-Noah, Dominus Noah. In Iriſh Seathar-naoi, either Dominus Noah, vel Dominus Navis.

taken

taken his abſtract from the Archives of the Medes and Babylonians, but we find no ſuch word for a Ship in the Chaldean Language. *Carb* is another name for a Ship in Iriſh (in Arabic Grab). עריבא ghariba Ch. Navicula. Carabus. קרביט Karbit. pellis & *Cia-Cairb* or *Cia-Crab* was a name of *Noah*, i. e. the the man of the Ships: this was the *Cecrops* or Noah of the Eaſt, *Naoi* and *Naoib* (Arab. Nahbua), is a Ship and a Sailor: in Egyptian, nebi (natatio), neph, Nauta: *tonn* is the Ocean, the Sea, hence *Neptunus*: and from *Cia-naiob*, the man of the Ship, I conjecture came the Greek Κανωβος. *Niobe* was the ſame perſon, though by the Greeks mentioned as a woman. See Xenophon de æquivocis, & Dickenſoni Delphi Phœniciz. p. 163. *Cabal* is another Iriſh word for a Ship. *Cablach* a fleet. *Cablacan*, a mariner. *Cablachda* naval: in the Chaldee חבל Chebal, & חובלא Chobla Nauta; from Naoi is derived the Chaldee אני ani, & אניה ania, a Ship *.

Various

* From קיס Kis. Lignum, or חשת Keſt. Salix. קיסמא Kiſma fruſtrum ligni, קיס Kis. Cochleare lignum. Ceas or *Kas* in Iriſh is a ſkiff, and Uairkeas a cock-boat; ſays Keating, p. 148. *Kiſh* a ſmall boat on the Thames—Scytho-Scandice *Kaus* pelles. *Kis* in Arabic is a rock or impediment under water, dangerous to mariners, whence the *kiſh* a dangerous ſand bank in the harbour of Dublin. The Ciſſii and the Cuthæ or Chutæi were the ſame people. Chutæi enim iidem qui Ciſſii, nempe Suſianæ incolæ ad ortum Babyloniæ. Bochart, Vol. I. l. iii. c. 5. ad ortum Babyloniæ, that is in *Oman*, where we place the *Cuthæ*. Ciſſii is from *Ceas* a ſhip, or ſkiff; Uairceas, a long boat, a cock-boat; hence one of the Iriſh princes was named *Uairceas*, from his conſtructing a number of ſmall veſſels. See Keating, as above.

The Arabs would call theſe mariers or ſhipmen, *Grab*; they would call themſelves *Carbae*, and *Carbanae*, and under this name we find them in Agatharcides. His autem (i. e. Caſſanitis) contigui habitant *Carbi* Κάρβοι in continente, quam portus excipit profundus in quo plurimi fuerunt fontes: deinceps autem adhæret gens Sabæorum. And Diodorus, Poſt has ſunt Κάρβοι

Various are the opinions of the learned concerning the name *Scythæ*. As to the derivation ſome give of it from ſhooting, it is eaſily determined whether it be well grounded or not. If it could be ſhewn that the Scythians uſed a word like this to ſignify a bow, an arrow, or to ſhoot, yet this would be of very little weight, as the people themſelves teſtify that they did not call themſelves Scythians on that account. Among the Greeks, this word ſignified neither to ſhoot, nor a ſhooter, not even in a figurative ſenſe; Σκυθεζειν rather ſignified to carouſe; and the Medes and Perſians were no leſs famous for ſhooting than the Scythians; what reaſon then ſhould move them to give their neighbours the name of *Shooters?* as if bows and arrows had been unknown to them (they called themſelves Bolgi, and the ſynonymous Greek word is σκύθαι, Coriarii). When Cyaxeres committed ſome youths to the Scythians for inſtruction, it was not on account of their being good markſmen, but becauſe they were famous for hunting, to which ſhooting was not an indiſpenſable qualification; and in the chace the Northern Scythians were known to excell, as much as the Southern Scythians did in navigation and commerce *. But they were all more famous for

Carbi dicti, quos ſequuntur Sabæi. Pliny calls them *Cerbani*. This mixture of people on the coaſt of *Oman*, particularly at *Tehama*, is noted by the Arabian Geographer. Here, ſays he, are wanderers from every race. Bochart derives the Carbi from קרב *Kerab* bellum, and thinks they were a warlike people; we read of them in the hiſtory of the merchandize of the Red Sea, but I don't recollect the inhabitants of the coaſt were ever remarkable for military exploits. Scytho-Scandicè Karfi: Anglo-Sax. Caravall. Navis.

* Mor an muirriuch im trath tonn: i. e. they trafficked much by ſea. (Liber Lecanus, a very ancient Iriſh MS. p. 18.)

This line of Japhet derive all their names from the ſea or ſea ſhores in profane hiſtory. Cumberland, by arguments not eaſily anſwered, proves Nereus of Sanchoniatho to be Japhet. (in Iriſh *Naoire* a ſailor). The biſhop alſo proves that Pontus

was

for the Sword than the Bow; for Herodotus, in his account of the actions between Cyrus and the Maſſagetæ, ſays expreſsly, that both armies were equal whilſt they uſed only their arrows, but that the Scythians turned the ſcale when they came to handle the ſabres; hence the Iriſh never named any of their princes or generals by any words implying bow or arrow; but many were called Swordſmen, as Colpa-Cliamh, &c. &c.: or they named their Princes by ſome word betokening art, ſcience, knowledge; as Scal and Scalaith, which is the Phœnician and Chaldæan סכל intelligere, intueri, aſpicere, conſiderare, attendere, animadvertere; hence *Scal* ſignifies a Prince or Governor, and *Scal-iath*, a Lord of a certain diſtrict. Omnibus autem (Scythis) nomen eſſe Scolotis Regis cognomen. Sed Scythas Græci appellavere,

was the ſon of Nereus. Pontus had two children, a ſon *Poſeidon* or Neptune, (in Iriſh *Foſa-tonn* a dweller on the ſea), and a daughter *Sidon*, who, being a charming ſinger, was the firſt who compoſed Odes (in Iriſh *ſidhnim*, to ſing). Nereus, Pontus and Poſeidon or Neptune, every body knows to relate to the ſea and its ſea ſhores.

The like confirmation we have from the Greek hiſtories, that the line of Poſeidon or Neptune is conſiſtent with Sanchoniatho's genealogy here, making him the grandſon of Nereus or Japhet. They own that Poſeidon had ſeized on Attica by a ſtroke of his trident before Athena came there. In Apollodorus we find, that from *Oceanus* is derived *Inachus*, and in his line the eldeſt *Pelaſgus* is placed very near the beginning. See Cumberland, Sanchon. p. 259. 268.

The biſhop, with good authority, has proved the Pelaſgi or Pelagi were japhetans. All writers agree that they were Phœnicians; conſequently the Phœnicians were Japhetans, and not of Ham, as has been generally imagined, from the Greeks confounding them with the Canaanites, with whom they mixed. I judge, ſays Cumberland, that the prime families of Japhet and Ham were ſeated at no great diſtance from each other, and ſometimes had fair correſpondence, and ſometimes fell into wars of friendly comport between them: Sanchoniatho affords an inſtance in his own town Berytus, which he tells us *Cronus* gave to *Poſidon* and the *Cabiri*.

ſays Herodotus *. This, ſays Mr. Baumgarten, is no other than the word *Sultan*, which, among European and other adjacent Tartars, ſignifies no more than a Lord of the Country: The Scolati of Herodotus were, by his own account, of Royal extraction, and all of them were diſtinguiſhed by a Royal appellation.

As to the name *Sacæ*, Mr. Baumgarten thinks it is derived from *ſu*, *ſoo*, *ſcho*, *ſſata*, or *ſchat*. which, in the Perſian, Turkiſh, and many Tartarian dialects, even ſo far as Hindoſtan, ſignify an hundred; and as it is well known, that a multitude is often denoted by a determinate number, ſo *Saca* or *Saga* literally ſignifies an hundred hords, but is underſtood to imply a people conſiſting of innumerable hords, which, ſays he, is certainly the proper denomination of the entire body of the Scythians †. This, I own, correſponds with Pliny's deſcription; Ultra ſunt Scytharum populi. Perſæ illos Sacas in univerſum appellavere à proxima gente, antiqui Aramæos: multitudo populorum innumera ‡; and with the Iriſh *Sgoth*, a multitude, Chaldee סגי. סגיאות. סגות, i. e. Copia, multitudo abundantia, from the root סגע, augeri, abundare. We have given a derivation well adapted to hiſtorical facts.

Ptolemy properly places the *Sacæ* in Bactriana; and as *Chomar* was their Metropolis, the Authors of the Univ. Hiſtory ſay, theſe muſt be *Gomerians*.---We ſhall hereafter ſhew that the Gomerians took a very different route, and that *Chomar* in Iriſh ſignifies a plain, or valley between hills, whence we have a *Baile-Chomara* in Ireland, a Village ſo called from its ſituation; and this is the true Origin of the name *Cimmerii*, a people living in Valleys.

* Lib. XIV. p. 226—50.
† Obſerv. on the Univ. Hiſt. Vol. II.
‡ Lib. VI. ch. xvii.

This

This confuſion of general names made Strabo ſay, "that the ancient Greeks called all the Northern "Nations *Scythi* and *Celto-Scythi*, without diſtinction; "but they knew little or nothing of theſe People, "or of the Perſians, Medes, or Syrians; and all "they had written of them was mere fable *."

The Author of the *Recherches ſur l'origine & les progrès des Acts de la Grèce*, obſerves, "that the name of "*Scolati* is anterior to that of *Scythi*, and that of Sacæ "muſt have preceded that of Scolati ſince the prince "that bore it was born of the *Sacæ*. The name of this "people, ſo ancient, has never been changed, or at leaſt "has received ſo little variation, as to be diſcovered, "not only in China and Japan, but alſo in every country "they originally inhabited. The *Uſbeck Tartars*, a "diviſion of the *Monguls*, call themſelves *Zagais*; "and their Country, of which *Samarcande* is the Ca-"pital, is called *Zagathaia*, or *Zagaia*, which is the "ſame as *Sacaia*." We ſhall only add on this ſubject, that the learned Profeſſor Bayer obſerves, that the word *Scythæ* was unknown to the moſt ancient Greek writers, and that it is not of Grecian origin: and he adds, it was not the name the Scythians called themſelves. Bayer is ſo far right, that they called themſelves originally *Bolgi*, that is, Hydemen, becauſe their veſſels were made of Hydes, and the Greeks conſequently call them σκύθαι, Skuthai, i. e. Hydemen, Coriarii †, where theſe Bolgi had mixed with the Dadanites, and had traded to Babylon, where they ſold the Scoth of their Bolgi; they then

* Strabo L. XI.

† The Greek word correſponding to Bolgi, is σκυθαι, i. e. Coriarii, whence Stephanus juſtly derives the name Scythæ, and σκυθοπολις. Coriarii Urbs, i. e. Scythopolis. Steph. de Urb, p. 246. In like manner the Iriſh Eſcip, Scip. Skiph, a ſhip is the צי־חיפה Sichiphe of the Orientaliſts, i. e. Sicca-pellis, or Navis-pellis. See p. 18.

took

took on them the name of Scothi or Scuthi, the Chaldean name for a ſhip, and by this name they were known on the Red Sea, where they ſailed the Ægyptian ſhips; hence the Allegory, that their King was married to *Scota*, a daughter of the Ægyptian monarch; as Erythrus, or Hercules, was ſaid to be married to Erytha, i. e. a Ship. They called themſelves Mil-eſs or Lord of the Ship, Sailors, whence the name Mileſs or Mileſius *, ſynonymous to Milecaurt or Melicartus, and probably Hercules is alſo derived from their *Arg-iúl*, a ſailing by the Compaſs. The Compaſs is ſaid to have been known to the Chineſe 1115 years before Chriſt (Playfair); why not to the Tartars and Scythians? *Arg* is a ſhip, and *iul* is to turn round, it ſignifies alſo an index. *Earc* is the Heavens, and Earc-iul deſcribes the inſtrument turning to a certain point of the Heavens †.

The Magogian Scythians, maſters of Armenia and Meſapotamia, diſtinguiſhed that part of it between the Euphrates and the Ægæan and Mediterranean Seas, by the name of Jar, Jaran, Eire, or Eirin, ſig-

* This is the meaning of the names in Iriſh, we are aſſured by the fragment of a very ancient poem, written, it is ſaid, by Amergin, who was a Mileſian, and arrived in the firſt expedition; this fragment is preſerved in the Liber Lecanus or Leabar Lecan, p. 13. and concludes thus:

Tuatha mac Mileadh
Mileadh Loinge libearn.
i. e.
Lords were Mileſius ſons
Mileſius of the Libearn ſhip.

Libearn is the Chaldee לִבְרְנִיא Libernia Naves caudicariæ et bellicæ ex tabulis craſſionibus factæ unde λέμβροι. (Plantavit. Lex.)

† When the Greeks came to underſtand that *Cuil* in the Scythian language was a club and *Err*, a hero, they thought Hercules derived from *Errcuil* or the Club-Hero, and thus they repreſented him; and the ſymbol of Hercules being the trunk of an olive tree confirmed them in the miſtake.

nifying

nifying by theſe words, the Weſt; they are the ſame as the Phœnician אחור Ahur, אחרון Aharon, i. e. poſtremus, occidentalis *. Hence we find in Rivola, that *Ahiran* is the name of Armenia, and *Ahirnac* an Armenian, in the Armenian language. The Country Eaſtward of the Euphrates, the Scythians named *Oire*, and *Oirche*, denoting the Eaſt, from אור or Lux, item Aurora †.—Prof. Bayer thinks this name was peculiar to *Oſrhoes*, and that it was written Urhoi (terminatione Aramaea), i. e. Sol, Lux, Ignis ‡.—The level plains of this Country the Scythians named *Uire*, or *Ur*, words which expreſs a moiſt place, a valley; hence the City of *Ur*, near *Niſibus*, on the River *Migdonius*; *Ur* alſo ſignifies Fire, Light, the Sun; hence the *Ur* of the Chaldees on the South banks of the Euphrates: the ſimilarity of names has occaſioned much confuſion in the Geography of the Ancients. This part of the Country containing *Shinaar*, or *Singara*, *Naarda*, *Migdon*, and ſeveral places recorded in the Iriſh Hiſtory, we ſhall annex a Map of ancient Meſopotamia, from Bochart, Dufreſnoy, &c. §

Ebir Scuit עבר־שחורת, the 5th in deſcent from Magog, paſſed over the Caſpian Sea, and peopled that Country, named Scythia *intra* and *extra Imaum*, or the Northern Scythians, or Hyperboreans. Theſe people did not ſettle in towns, but led a wandering life, whence they were named, by the Southern Scythians, *Tuath-rianuigh*, or Tuaraniugh, the wandering people. The Perſians ſay that the *Tourani*, or

* Bochart. Phal.

† Idem.

‡ Hiſtoriæ Oſrhoenæ, p. 4.

§ Sacæ, nam et Bactrianam occupaverunt, et optimam Armeniæ tellurem, quam a ſe Sacaſenam denominaverunt. Strabo, L. X. p. 511. Thus we ſee in the time of Strabo, the Sacæ-Seana, the Old Sacæ, were ſtill exiſting in Armenia.

Northern Scythians, were ſo called from *Tour*, Son of *Feridoun*, a King of Perſia of the firſt Dynaſty, named *Piſh-dadiens*: that *Tour* had an elder brother named *Irag*, who had Perſia for his inheritance; and *Tour* was obliged to paſs the *Gihon*, or *Oxus*, and to reign in the Tranſoxane Provinces. Mirkhound writes, that the City of Mauaraïnachar on the Eaſt of *Bahr Khozan*, i. e. Caſpian Sea, was built by *Tour*, from whom all beyond the Oxus was named *Touran*. Almed Ben Arabſhah ſays, that *Turqueſtan* was named from this *Tour*; but the learned D'Herbelot clearly proves, that neither was *Turqueſtan* named from *Tour*, or *Iran* from *Irag*', as the Perſians fabulouſly relate.

The Arabs, Perſians, and Turks have always diſtinguiſhed the Northern from the Southern Scythians: by the name Jagiuge and Magiuge, or Gog and Magog, ſays D'Herbelot, they underſtand the ſame as they do by *Gin* and *Magin*, or *Tchin* and *Matchin*; that is, the Northern Chineſe and the Southern Chineſe. (See D'Herbelot at Magiuge). Hence we find the City of Magog in Syria, &c. Our Colony of the Magogians never went North of the Caſpian Sea, but extended from thence Southward and Eaſtward. And under the word Turk, D'Herbelot obſerves, that the Arabian and Perſian Authors agree, that the Share of the Land that fell to Japhet and his Children, was from the Gordian Mſſ. to the *Eaſtern Sea*, and all to the North of it.

My reader being now prepared for the ancient hiſtory of Ireland, we muſt obſerve, that the ancient Armenians and Magogian Scythians, from whom the Iriſh deſcended, having been one and the ſame people, both named *Eirineach*, or *Ahiranach*; it will not be ſurprizing to find, that the tranſactions of their Anceſtors in Armenia, being either handed down by

tradition

tradition or records, have been miſtaken for the tranſactions of theſe people in *Eirin* or Ireland; and the ſame of the Expeditions of the Scythians into Iran or Perſia.

For example: when we find in Moſes Choronenſis the fabulous ſtory of Noah's Niece, voyaging acroſs the Euxine Sea, and ſettling in *Ahuran* or *Eirinn*, i. e. the Weſt, we are not to be ſurprized to find the Iriſh Bards bring her to *Eirinn* or Ireland; or when we find in the Annals of Armenia a people named *Gein-Thonni*, that is, Sea-faring men, from whom came *Cadmus*; we are not to follow Moſes Choronenſis, and ſay, theſe were Canaanites (from a popular notion, that Cadmus was a Canaanite); they were indeed *Phœnicians*, the offspring of *Magog*, among whom we ſhall find *Cadmus* in the ſequel of this Hiſtory, and the cauſe of his being thought to have been an Egyptian. If the Armenians have their *Gelam*, a hero and leader, the Iriſh have their *Golamh*, which was a Cognomen of *Mileſius*, the conqueror of Spain and of Ireland. *Golamh* dies, and leaves his Kingdom to *Heremon*;—the Armenian *Gelem* dies, and leaves his Kingdom to *Herman*: "*Gelamius* Har-"man genuit, et poſt aliquot inde annos mortuus eſt, "cum id mandati filio ſuo *Harman* dediſſet. Moſis "Chorenenſis," p. 34. "Hæ autem narrationes, ſeu "veræ ſunt, ſive falſæ, nihil laboramus." Idem. p. 19. If the Armenians ſay they are deſcended of Japhetus, *Haigh* or *Oig*, that is, Japhet the *Giant*, we ſhall find, the Magogian Scythians, or Iriſh, to draw their deſcent from the Anceſtor of Magog, or Japhet *Gadul*, whence they have to this day diſtinguiſhed themſelves by the name of *Gaduli* or *Gaodhal*; and this was the moſt proper name, becauſe the ſacred penman gives him the epithet of Gadul גדול, by which he means a man

a man of extraordinary ſtature. And Sem, the brother of Japhet, *Gadul*. Geneſis, chap. x. ver. 1. the Seventy tranſlate it Japhet, the elder; yet Moſes mentions him laſt; but if eldeſt or youngeſt, the word גדל gadul implies *great*, magnum eſſe vel fieri. *Goadal Glas oraidhtor Gaodhal*, from the גדלגלז Gadul Glaz, illuſtris Gadul, the Iriſh derive their name of Gadelians. (Keating, p. 68. from an ancient poem). And the Poſterity of this Gadul-glas were called *Scuthæ*. (Polichronicon. ch. 37. L. 1. *agus Luchdna Scuitia ſaor o cumhact gach cine*; and the Scythian people were never conquered. Scythæ ipſi perpetuo ab alieno imperio aut inacti, aut invicti manſerunt. Darium regem Perſarum turpi ab Scythia ſummoverunt fuga. Cyrum cum omni exercitu trucidarunt. Alexandri magni ducem Zopyrona pari ratione cum copiis univerſis deleverunt: Romanorum audivere ſed non ſenſere Arma. (Juſtinius, Herodotus, &c. &c.)

F I N I S.

Speedily will be publiſhed,

COLLECTANEA DE REBUS HIBERNICIS,

No. XIV. Vol. IV.

Containing a Vindication of the ANCIENT HISTORY OF IRELAND; proving from Scripture and from ancient Greek Authors, that the Iriſh Hiſtory is FOUNDED ON FACTS. From original Iriſh MSS. with Remarks on each Chapter, wherein is ſhewn,

THE original ſettlement of the Magogian Scythians, in Armenia; the ancient hiſtories of Armenia and of Ireland, collated; proved to be the ſame. The migration of the Armenian Scythians, down the Euphrates; their ſettlements on the Perſian Gulph, in Oman and round the borders of the Indian Ocean, and of the Red Sea: That they were the *Am Süm* of the Scriptures, and the *Ichthyophagi* of the ancient Greeks: Their mixing with the Dadanites of Chaldea, and the migration of ſome of theſe mixed Colonies to Tibet, and to Japon; their navigations acroſs the Indian Ocean, and from the Red Sea to Tarteſs in Spain: Their ſettlement in Canaan, at Dor, and Bethſean, alias Scythopolis, in the lot of the half tribe of Manaſſeh: their mixing with the Tyrians: their migrations to Sicily, Africa, Spain, and the Britannic Iſles: Their flight from Tyre to Spain, with *Ith*, Governor of Tyre, when beſieged by Nebuchadnezzar; his purſuit of Ith to Spain, and of their final departure from Spain to Ireland, under Ith, commonly called the Mileſian expedition: Of their expulſion

expulsion from England, by the Cymmerig, or Welch Britons, and of their confinement to the North of Scotland, Manxs, and Ireland.

Of their arts and sciences, and of their skill in astronomy and navigation; proved to be the *lost ancient people* of Monsieur Bailly; proofs of their having the use of letters before the arrival of the Christian Missionaries; that the unknown characters of Persepolis are the Ogham letters of the Irish. Fragments of ancient Irish astronomy; proof that the science of astronomy begun in Armenia.

Of idolatry in general; that one general system was formed before the dispersion; that the Druidical Religion was part of the general system, and not peculiar to Gaul and Britain.

Of the Pagan Religion of the ancient Irish, collated with the Egyptian, Chaldæan, Persian, and Tibetan.

Of the Temples, Altars, Antra, &c. &c.

Illustrated with Maps and several Engravings.

By C. VALLANCEY, LL. D. &c.